

A  
SERMON

PREACHED AT THE  
PUBLICK FAST

The eighth of *March*, in S<sup>t</sup> MARIES

OXFORD,

Before

The Great Assembly of the Members

Of the

HONOURABLE HOUSE OF

COMMONS

There Assembled.

By GRYFFITH WILLIAMS L. Bishop of OSSORY:

And Published by their Special Command.

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JOHN 14.6.

*I am the way, the truth, and the life.*

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London, Printed by J. Hayes, 1664.



Die Sabbati nono Martii, 1643.

**O***Ordered that Mr. Bodvell  
and Mr. Watkins give the  
Bishop of Offory thanks, and de-  
fire him to Print his Sermon.*

Noah Bridges.





# THE ONLY VVAY TO PRESERVE LIFE.

Amos 5. 6.

*Seeke the Lord, and you shall live.*



*L*ight is the first born of all the *distinguished* The excellen-  
Creatures; the *first* word, that the *Eternal* cy of the light.  
Word, after so *many* ages of silence uttered  
forth, was, *Let there be light*; light that Gen. 1. 3.  
giveth *life* to all Colours, that is the *mother*  
of all beauties, which hath no *positive* con-  
trary in nature, which maketh all things

*manifest*, to the detestation of all *evil*, and the crowning of eve-  
ry *good*, and which is a creature so *beloved* of the Creator, that  
he calleth himself by this name, saying, *Quds qus bti*; and he 1 John 1. 5:  
makes it the most worthy *associate* of Truth, when he saith, *Send*  
*forth thy light and thy truth*: therefore *Light* is a Jewel, not to Psal. 43. 3.  
be *valued* by the judgment of man.

And yet the *sight*, by which we partake of all the benefits of  
the *light*, and without which the light will avail us *nothing*, nor  
yield us any *comfort*, as good old *Toby* sheweth, saying, *Quale*  
*gaudium est mihi qui in tenebris sedeo?* is but *one* sense, and but  
scarce

Life, how precious.

Job 2. 4.

Gen. 2. 17.

Hab. 2. 4.  
The bloud-thirsty, how detestable.

Am. Marcellin  
l. 14. 6. 10.

Math. 3. 7.

3 Thel. 2. 3:

Death, how terrible.

Aristot. Ethic.  
l. 3. 6. 6.

scarce the fifth part of the happiness of the sensitive Creature; a small thing, in respect of that most invaluable good, which is termed *Life*, and which is of more worth to every living creature, then is all the world; for the Father of Lies spake Truth herein, though to a lying end, *That Skin for Skin, and all that ever a man hath, he will give for his life.*

Therefore, as the greatest threatening that God laid upon Adam, to deter him from Rebellion, and to detain him within the Compass of his Obedience, was, *In the day that thou eatest thereof thou shalt die the death*; so the greatest Blessing that he promiseth to any man for all his Service, is *Life*, or to live, *as The just shall live by faith*. Which sheweth how detestable, beyond my ability of expression, are those bloud-thirsty men, that so maliciously and wickedly do hunt after the life of man, and do shed the bloud of so many Innocents; no waies like that good God, which made not Death, nor desireth the Death of any sinner, much lesse the destruction of the Righteous; nor yet like Alexander, that knew not God, yet knew this; that when his Mother Olympias, that was a bloudy woman, lay hard upon him, to kill a certain innocent person, and to that end said oftentimes to him, that she carried him Nine Moneths in her Womb, therefore he had no reason to deny her; answered her most wisely, Good Mother, ask for that, some other reward and recompence, because the life of man is so dear, that no benefit can countervail it, and the unjust taking of it away is so heinous, that it is impossible for any mortal man to make satisfaction for so great an offence.

What shall we say then to those *πυρρὸν ἐλπίδων*, that when their own most gracious King doth so often sollicite for peace, do still make them ready for battel, and have taken away the lives of so many thousands of men? truly, if they are not *υἱοὶ τοῦ καταστροφῆς*, yet certainly they are the sons of Apollyon, the children of the Destroyer, that without speedy repentance can receive no better reward then damnation.

But as life is the sweetest and the most excellent of all things that are in this world, so death (saith the Philosopher) *est omnium terribilissimum terribilissimum*; because this bringeth our years



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to an end, finisheth our daies, and puts a period to all our joyes; and though there is but one way of life for all men, and that one alike to all, to come naked out of their Mothers womb; yet, as the Job 1. 21. Poet saith,

*Mille modis lethi miseros mors una fatigat.*

Statius The-  
baid. l. 9.

There are a thousand waies to bring anyone of us unto his death.

And here the Prophet threatneth death unto the people of Israel many waies.

The Israelites,  
how threatned

*Quocunque aspiciunt, nihil est nisi pontus & ather.*

Ovid de Trist.

For, the City that went out by a thousand, shall leave a hundred, and that which went out by an hundred shall leave ten to the house of Israel, that is, as Remigius and Hugo say, the Israelites shall be so plagued by the Assyrians, as well in the three years siege of Samaria, as also before and after the same, by the Sword, Famine, and the Pestilence, which, *Sicut unda sequitur undam*, do ever follow like Jabs Messengers, one in the heel of another, the sword alwaies bringing famine, and the famine producing pestilence, so that almost all shall be consumed, and scarce ten of an hundred shall be left. And as the Spirit of God saith unto Esayas, Go, tell this people, hear ye indeed, but understand not. Then said the Prophet, Lord, how long? and he answered, until the Cities be wasted without Inhabitant, and the houses without man, and the Land be utterly desolate; So now this distressed, though formerly most happy Kingdom, is threatned to be scourged in like manner; with the worst of wars, famines, and pestilences.

Verf 3.

2 Reg. 18. 10.

Esay 6. 10.

England, how  
threatned, and  
how miserable  
we are.

*Presentemque viris intendunt omnia mortem.*

And as the Poet saith, all that we do see, say, we are appointed to be destroyed, and destined unto death; when as S. Bernard saith, *Quos fugere scimus, ad quos nescimus*; we know whom we would shun, but we scarce know where or to whom we may flee to be safe and secured of our Lives; for as Jeremie saith, Servants have ruled over us, and there is none that doth deliver us out of their hand; We get our bread with the peril of our lives, because of the Sword of the Wilderness: And therefore as our Prophet saith, Wailing is in all streets, they say in all high-

Lam. 5. 8, 9.

waies

Amos 5. 16.

waies, alas, alas, and they call the husbandman to mourning, and such as are skilful of lamentation to waiting.

Esay 34. 5, 6.

2 Reg. 8. 1.

Amos 4. 10.

How God dealeth with his people.

Yet seeing the sword is the sword of the Lord, and it is the Lord that calleth for *Famine*, and the *Pestilence* is the scourge of God, which he sendeth amongst us, as our Prophet saith; and that God never draweth his sword, and throweth away the *Scabberd*, as if he never meant to put it up again; never sends a *famine*, but in that famine he can feed the young *Ravens* that call upon him, and satisfy the hungry with good things; and never powreth out any *plague*, but that in the greatest infection he can preserve his servants, that although a thousand should fall besides them, and ten thousand at their right hand, yet it shall not come nigh them; and never sendeth any temptation, but if the fault be not our

Psal. 91. 7.

1 Cor. 10. 13.

2 Cor. 1. 3.

own, he doth with the temptation make a way to escape, that we may be able to bear it; because he, being *ὁ πατὴρ ὁ διὰ πάντων*, the Father of mercies, and the God of all comfort, to them that fear him, as well as the God of Justice to render vengeance to them that offend him, hath the suppling *Oyl* of Mercy, as well as the sharp *Wine* of Justice to powre into the wounds of every penitent sinner; therefore our Prophet here joyneth to the *Lamentation* for Israel, an *Exhortation* to repentance; and though he threatneth *Death* for our sins, yet he setteth down an *Antidote*, whereby we might, if we would, preserve our life; and though I confess the *Physicians* are very *useful*, and to be honoured, as the Scripture speaketh, to be sought after, especially in the times of sickness and Mortality; yet I am sure that neither *Hippocrates* nor *Galen*, nor all the School of *Salerno*, the whole Colledge of *Physicians* shall ever be able to prescribe a *Potion*, so precious and so powerful to preserve your *Life*, as I shall declare unto you; for God, which is truth it self, hath said it; *Seek the Lord, and you shall live*; wherein I desire you to observe,

*Physicians*, how useful.

Two parts of the Text.

1. A *Precept*; the best work that you can do, *Seek the Lord*.
2. A *Promise*; the best reward that you can desire, *And you shall live*.

1. The Precept, twofold.

1. In the *Precept* you may see there are two words, and so two parts.

1. *Seek*

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- { 1. *Seek*, which is the *Act*, that all men do.  
2. The *Lord*, which is the *Object* of our seeking, where-  
in most men fail.

1. The word *seek* doth presuppose that we have *lost*, or be without the Lord; and so we have indeed, we lost *Paradise*, we lost *God*, we lost our *selves*, and our *own Souls*, and are become like *lost sheep* without a Shepherd; and therefore we have great reason to *seek*, and to seek *diligently*, till we find τὸ ἀπολαύς, Luke 19. 10. what we lost. And

The *loss* of God is nothing else but the withdrawing of his *Love*, and the withholding of the influences of his *favour* from us, like the parting of the Sun from our *Horizon*, whereby *darkness* followeth; and so all *miseries* and mischiefs, *fire* and *brimstone*, *storm* and *tempest*, wars, famines, plagues, and all *evils*, must be the lot of them that *lost* the love of God, but then you must consider,

- { 1. The *cause* for which the Lord departeth from us.  
2. The *means* whereby we suffer him to be detained from us.

1. The *cause* that driveth away God from us, is *sin*; for by this *Adam* lost him, and as the Prophet sheweth, this makes the *separation* betwixt God and all the children of *Adam*: for *your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear*, saith *Esayas*: Cap. 59. 2. And you may see this truth further cleared and proved in\*: And it is no *marvel* that sin should make such a *separation* betwixt God and us, if we consider the nature of God, and of sin, for,

1. The cause why the Lord departeth from us, is sin.

\* Lam. 3. 39.  
Psal 5. 5.  
Ezek. 18 4.  
Rom. 6. 23.  
Jam. 1. 15.  
Lev. 11. 44.

God testifieth of himself that he is *holy*; and there is as much difference betwixt holiness and sin, as is betwixt the *clearest* light and the *blackness* of darkness; for *holiness* is of such a resplendent *Excellency*, that the very *Enemies* of it, the profaneest *Atheists*, that neither *fear* God, nor *regard* men, yet will they, nill they, they cannot chuse but *approve* it in others, though they *reject* it from themselves; because as *Seneca* saith, *Virius in omnium animos lumen suum immisit, ut qui non sequuntur eam, videant tamen*; virtue and goodness do so shine among all men, that they which *use* it not, which *love* it not, yet

Why sin separates us from God.  
The nature of holiness, how excellent.

yet cannot chuse but see it, yea and *confess* it too, to be most *admirable* and excellent in it self; for what *adulterer* is so impure, but that his *conscience* will tell him, especially at some time or other, that *chastity* is better then his *sensuality*? What *drunkard* is so besotted, but that his *heart* will tell him, especially when he is sober, that sobriety is better then *surfetting* and *drunkenness*? or what *swearer* is so far past all grace, that his own soul will not tell him, and sometimes compel his *tongue* to confess it, that to say *indeed*, is far better then by his *hideous* oaths to lose that God which made him, and heaped his *blessings* upon him?

The nature of  
sin, how exe-  
crable.

Aug. de Civit.  
l. 14. c. 18.  
Chrys. in Eph.  
c. 4.

On the other side, *sin* and filthineis are such ugly *monsters*, that the very *followers* and practisers hereof cannot chuse but *condemn* them and hate them in others, though they do *love* and follow the same in themselves: yea as St. *Aug.* saith, they that are *filthy* themselves, will call their own lewdness *filthiness*, and though they *love* it, yet they will not dare to *profess* it. And all this St. *Chrysostom* expresseth most elegantly, saying, τοιοῦτοι οὐκ ἔστιν ὁ πῶς τοῖς ἀδικουμένοις αὐτῶν διαφέρει; τοιοῦτοι καὶ οὗτοι τοῖς κακοῖς αὐτῶν καταγινώσκονται. which in effect is, that *holiness* is such a thing, that the very *Enemies* thereof cannot chuse but *admire* it, and *wickedness* is such a thing, that the very *Lovers* thereof cannot chuse but *condemn* it; therefore it is no wonder that God, which is *holiness* it self in *abstraction*, should hate all those that work *wickedness*.

All sins not  
alike.

Yet you must observe that as *every* offence divorceth not man and wife; so *all* sins do not *alike* separate the love of God from us: for there be some sins that do but *anger* him, so that he only *chides* us, or most *gently* corrects us, not in his *indignation*, nor as the Prophet saith, in his *heavy displeasure*, but in *love* for the *amendment* of the sinner; and there be other sins, that do so *highly* provoke him, that he doth *utterly* forsake us, to execute his *wrath* and vengeance upon the sinner, for the honour of himself, and the destruction of the other, as the Lord saith, *I will get me honour upon Pharaoh*, that is, in his *destruction*. And therefore though we ought to take heed of *all* sins, yet more *especially* of these; because they are more *odious* unto God, and more pernicious unto our selves.

And

And here I find three sins set down of this kind, whereby these Israelites lost the Lord; and they are

1. *Idolary* against God, v. 5. & 26.
2. *Injustice* towards men. v. 7. & 11.
3. *Contempt* of the Priest, whereby they became hateful both to God and man, v. 10.

Which were  
deadly sins;  
as I shal shew  
you in their  
order.

1. *Idolary* is a sin most *hainous* and most odious unto God; I know few or none so pestiferous; for though *Atheism* is a fearful sin, to be without a God in the World, without him, without whom we cannot live, we cannot move, we cannot have our being; Yet *Atheism* seemeth not so ugly a Monster, and so detestable unto God, as *Idolary* is; and though the profanation of Gods Holy Name is a transcendent sin; yet this seems but to ascend so high into Gods displeasure as *Idolary* doth; For in the first precept which is against *Atheism*, he doth not say without any threatening, *thou shalt have none other Gods but me*; and in the third precept which forbiddeth all vain swearing, he doth but say, *I will not hold him guiltlesse that taketh my name in vain*; but in the second precept, where he prohibireth *Idolary*, he seems to search for words, and to coyn phrases to exprels his hatred to this sin, against which he expandeth his fury to a mighty reach, saying, *I am a jealous God, that do visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me*, as if *Idolaters* only were the chiefest haters and the greatest enemies of Almighty God; and therefore most justly hated by God; and no marvel; for as *Plutarch* saith, he had rather men should think there was never such a man in the world as *Plutarch*, than to say he was so savage and so cruel, as to kill and eat his dearest friends and children; *ita satius est nullos Deos credere, quam Deos noxios*: So it is better to think there are no Gods, than to believe them to be such as thy self art, as the Prophet speaketh; or like *Jupiter*, *Saturn*, and the rest of the *Gentile* Gods, that were murderers, adulterers, and such like wicked Gods: Gods not worthy to be men. So it is better to do no service unto God, than to do that which is so exceedingly *contumelious* unto the

Exod. 14. 17.

The three fearful sins of the Israelites  
1. Their Idolatry.

Idolary how hateful to God.

Pfal. 106. 36.

How prone  
the Israelites  
were to fall  
into Idolatry.

Ver. 26.

1 In the pas-  
sage to Cana-  
an when they  
worshipped  
Moloch.

Remphan who  
he was.

Gen. 31. 34.

Deity; because that service which is so injurious unto God, and so derogatory to his honour, is most acceptable unto the Devil; as the *Israelites*, mistaking the true service, and thinking they sacrificed unto God, did indeed offer their sons and daughters unto devils, as the *Psalmist* speaketh, such is the nature of Idolatry; So that indeed we can never please the devil better, nor shew our selves faithfuller servants unto him, than when we do thus displease our God, and shew our selves so perfidious unto His Majesty.

And yet it is wonderful to consider how apt and prone the Children of *Israel* were to fall and to wallow in this monstrous sin of Idolatry: for no sooner were they come out of *Egypt*, but they must worship God in the shape of a golden Calf, to they turned the glory of the incorruptible God, into the similitude of a Calf; this carried hay; and no sooner was any good man dead that had planted the true Religion amongst them, but presently they supplanted the same by their Idolatry; and this our Prophet sheweth at large in this Chapter, as

1. To observe the order of their committing it, and not of the Prophets setting of it down, when he saith, *you have born the tabernacle of your Moloch*; that is, in the wilderness; when *Moses* was talking with God on mount *Sinai*, as *St. Hierome* and *Rupertus* think; or rather, as *Ribera* thinketh, when they committed fornication with the daughters of *Moab*, that were the next adjoining neighbours unto the *Ammonites*, whose god this *Moloch* was; and *you have born Chiun, your images, the star of your god, which ye made to your selves*; or as *St. Stephen* reads it out of the *Septuagint*, the star of your God *Remphan*, or *Rophan*, as others read it, which *Giraldus* takes to be *Hercules*; *Ribera* thinks him to be *Jupiter*; but *St. Hierom*, *Remigius* and *Beda* take it for the star of *Venus*, which going before the Sun in the morning was called *Lucifer*, and following the Sun at night was called *Hesperus*, and was worshipped by the *Syrians*, as the Queen of Heaven; and as *Servius*, upon that verse of *Virgil*.

*Errantesque Deos agitatuque numina Trojae*, observeth how the *Gentiles* carried their tutelary gods with them, as *Rachel* did



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did her fathers Idols, *whithersoever* they went : so the *Israelites* in imitation of them, carried these *Images* in the Tabernacle after a most *solemn* and a *pompous* manner.

2. The Prophet sheweth their *Idolatry*, when he forbids them to seek *Bethel*, and to enter into *Gilgal*, or to pass into *Beerseba*; because these places *Bethel* and *Gilgal* towards the North, and *Beerseba* Southward, were the *utmost* parts and borders of the Holy Land, where *Jeroboam* did set up his golden Calves.

2 In their settled Land.

2 Reg 13. 8:  
1 Reg 12. 29.

And the Children of *Israel* were such calves, that all the *holy* Prophets and the *godly* Kings, could never withdraw them from the *Idolatrous* service of these calves; and the reasons thereof you may gather out of the Text.

The reasons why the children of Israel were always ready to worship their calves.

1. Because they were such gods as gave them *ease* and *liberty*.
2. Because they were *calves*.
3. Because they were *golden* calves.
4. Because they had *wooden* Priests; no *better* than their gods: For

1. *Jeroboam* said, *it is too much for you to go to Jerusalem*; that is, too much *cost*, and too much *pains*; for he knew the people would like very *well* of that Religion which would give them most *ease*, and prove least *chargeable* unto them; as men had rather sit to hear, than *kneel* to pray, and to give a small stipend to their poor *Lecturer*, than pay the *rent* of all their increase unto their learned Pastor; but this *liberty* overthrew all their *piety*.

1 Reason.

2. He made two *calves*, though there can be but one God; not only to imitate their *former* practice in the *Wilderness*, and their usual worship in *Egypt*, because he knew men would be easily seduced to their *old wont*, but especially to enlarge their *liberty*, to let them serve God as they *list*, which is very pleasing to *flesh and blood*; because the calves were *such* gods, as did not much care what service was done unto them; yet

2 Reason.

3. He set up *golden* calves, to make a *glorious* shew, because the vilest *hypocrites* in the world would fain seem to do all for the *honour* of God, and the *preservation* of the true Religion, *pul-*

3 Reason.



Juen. 8. 16.

*chra laveri a, da mihi fallere, da justum sanctumque videri*, when as indeed it is but like their god, a *calfe*, though of gold, yet dead without life, without sense; and such is the Religion of all *Hypocrites*, a liveless and a senseless Religion; let them pretend what they please. And

4 Reason.

4. That they might sleep in their sins, and never wake, they must have *Priests* of the lowest of the people, which were not of the sons of *Levi*, that is, of the regular ministers and conformable Clergy, but those that were fittest for such *Libertines*, as being neither able for their Learning to know God, to teach his truth and confute *Errors*, nor daring for their baseness to contradict the people in any of all their wicked waies; for *Jeroboam* knew that *Learned* men, and men of worth, would never adore such *Calves*, though they were made of Gold; nor yet humour their people in their ease, idleness, and *Idolatri*; therefore when men would change their Religion, they must change their *Priests*, even as Christ did when he translated the Jewish service into the *Christian* Religion, he changed the Order of the Priesthood, saith the Apostle; so when we would overthrow the true Religion, and make way for *Libertines*, we must cast out the true *Priests*, and with *Jeroboam* take for them the basest of the people, children of base men, wiler than the arch, as *Job* speaketh, which can neither confute heresie, nor hinder *Idolatri* among their flocks.

Heb 7. 11.

Cha. 30. 8.

1 Reg. 12. 30.

Ver. 27.

1 Reg. 14. 16.  
& c. 15. 30.

But what saith the Text? this became a sin, an indeleable sin to all *Israel*, that caused them to be led into perpetual captivity, and to lose their everliving God, because they served these golden calves, and were led by these wooden *Priests*; for so the Prophet setteth down, therefore will I cause you to go into captivity beyond *Damascus*, saith the Lord, whose name is the God of Hosts, and it was such an everlasting stain to *Jeroboam*, that it is his indeleable Epithite, *carbōne notabilis atro*; *Jeroboam* the son of *Nebai* that made *Israel* to sin.

And it were well if this sin reached no farther than the children of *Israel*; for indeed such is the nature of all men, apt and prone to devise services unto God as they list; every one will be independent, and serve God as he pleaseth; and all such devised service

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ervice is nothing else but *Idolary*, saith the Apostle: and there- Col. 3. 23.  
ore St. John writing unto Christians, concludes his Epistle with 1 Joh. 5. 21.  
*little children, keep your selves from Idols*, which is worth our ob-  
servation; because they might (as many do) make an *Idol* of  
many things; of their *Pulpit*, of their *Preachers*, of their *Altars*,  
and of the most *consecrated* bread in the Eucharist, when, as the  
Church of *Rome* doth it to this very day, they *transubstantiate*  
the same to become *Corpus Domini*, and do orally eat that with  
their teeth, which the Scripture teacheth us to eat *sacramentally*  
by faith; which very doctrine of *transubstantiation*, and thereup-  
on the *adoration* of their host, and the *assortation* of it, as the *Israe-*  
*lites* did their *Moloc*, I fear, if it be rightly discussed, will prove  
to be little less than *Idolary*; for as I will not reject that *trish*,  
which the *Devil* uttered, *Thou art Jesus the Son of the most high* Mat 5. 7.  
*God*, nor refuse the four *Gospels*, and the three *Creeds*, of the  
*Apostles*, the *Nisen* and *Athanasian*, because the *Pope* useth them,  
but will believe all the *trish* that the Church of *Rome* believeth,  
and therein joyn with them the *right hand of fellowship*; so I will  
*hate the errors*, and detest the *Idolary* of any Church that com-  
mureth it.

And therefore, though as the Christians of the *Primitive* How the Pri-  
Church were most falsely *traduced*, and charged to be the cau- mitive Christi-  
ses of all the *calamities*, dearths, wars, sedition, and all the other ans were slan-  
evils that happened unto the *Houtheus*, (which indeed *them-* dered.  
*selves* were the sole *causes* of, because they would not  
become Christians) and therefore *persecuted* the Church of  
Christ, and in all their *Counsels* had none other *Conclusions* but  
*Christians ad leones*, let us throw away these Christians to  
the *Lyons*, to the *fires*, and to the *waters*; so now the *Enemies*  
of the truth say, we are *Papists*, and *Idolatrous*, and the *causes*  
of all these *calamities* that are fallen upon this Land; and there-  
fore let them be *deprived*, *degraded*, and *destroyed*; yet in ve- How we are  
ry deed we are so far from those points, which *Jewel*, *Cran-* now slandered.  
*mer*, *Latimer*, and the rest of those holy Martyrs, and godly Re-  
formers concluded to be *Popish* and *Idolatrous*, that as we have  
hitherto most *learnedly* refuted them, so we are most *constant-*  
ly resolved to oppugn them while we live, and rather to lose  
our

our lives, than to depart from the true protestant faith, and to embrace the Idolatry of any Church in the World: and you must know, that as the Philosopher saith, *Non quia affirmatur, aut negatur, res erit, vel non erit*, things are not so and so, because they are reported to be such; as Gold is not Copper, because an ignorant Artist affirmeth it, nor Copper Gold, because the like Ignoramus avoucheth it; so a wicked man is not good, nor Rebels loyal, because flatterers commend them; neither is a good man wicked, nor faithful Subjects malignant, nor true Protestants, Popish, because the slanderers traduce them; as Christ was neither a drunkard, nor a glutton, though the Jews accused him of both; and we are neither Papists nor Popish though as the Apostle saith in the like case, *we are slanderously reported to be such*, but things ought to be affirmed to be as they are indeed, and men ought to judge righteous judgements; and then you might see, and so be assured, we are so far from Popery, that as I said before, we lay on them little less crime, than Idolatry.

And seeing *idolatria* derived *ab idolo video*, we see it may be derived farther and brought nearer to our selves, then the Church of Rome; for so men may, as St. Hierom saith, erect an Idol in their own brains, as the worldling makes his Gold to be his god; the Heretiques and Separatists make an Idol of their false Religion: the precise Hypocrite makes an Idol of his dissembled piety: and the very Rebels make an Idol of their seducers and leaders, and their own most obstinate opinions: and all these, and the like, do offer up Idolatrous sacrifices upon the Altar of their own folly; and therefore well might St. John say, *Keep your selves from Idols*; because the children of the Church, when they leave their true Leaders, and take blind guides, may soon fall and be filled with Idolatry. And seeing we have so many such rebellious Idolaters amongst us, if there be any Idolaters in the world, is it any wonder that God should so abundantly pour out his indignation upon us? or that he should not visit for these things, and be avenged on such a nation as this is?

2. Injustice was the other sin, whereby the Israelites lost the Lord,

Mat. 11. 9.

Rom. 3. 8.

Hier. in Jer.  
c. 32. & Aug.  
1. de vera reli-  
gione.  
Col. 3. 5.

Jer. 5. 9.

# The only way to preserve Life.

13

Lord, when as the Prophet saith, *they turned judgment into worm-wood, and left off righteousness in the earth*: wherein you may observe two things in the iniquity of this people.

Ver. 7:  
The second sin of the Israelites, Injustice.

1. Generally among all the Vulgar sort.
2. Particularly among the very Judges and Princes of the Land.

Jer. 5. 1.

1. The common people left off *righteousness*, and dealt most unjustly one with another, oppressing the poor, afflicting the just, and filling themselves with thefts, robberies, and all other kinds of unrighteousness, sins able to overthrow the whole earth, and to destroy all the Society of mankind; for *justice establisheth the thrones of Kings, it exalteth a nation, it is the sister of peace, the mother of prosperity, the preserver of amity, and as Theognis* saith.

1 Generally.

The praise of Justice.  
Pro. 25. 5.  
Pro. 14. 34.  
Theog. p. 431.

is ὁ δίκαιος οὐκ ἀλλοτρίω πᾶσι ἀπὸ τοῦ δικαίου: And on the other side injury and oppression, as *Solomon* saith, *is able to make a wise man mad, and injustice is the destroyer of peace, the producer of war, and the bringer of whole Cities, Kingdoms and Nations to confusion*; for as *St. Aug.* saith, *Quid sunt regna, remota iustitia, nisi magna latrocinia?* What are Kingdoms, if you take away justice, but as our *Cities* are now in most parts of our Land, the Dens of Thieves, that enrich themselves with the treasures of wickedness, and are clad with the spoils of the poor? and how is it possible that men should live one by another, *cum vivitur ex rapto*? when Pillaging and Plundering shall become our common trade, and the great mens strength shall become the Law of justice? and yet this is not all, for

Eccles. 7. 7.

Mica. 6. 13.

2. As the Prophet *Esay* saith, their Princes, that is, their chief Lords, were rebellious and companions of thieves; and their Judges their Sanhedrim, and great Council of State afflicted the just, as our Prophet saith, and took bribes, and turned aside the poor in the gate from their right; and what a lamentable thing is this, when the poor, the fatherless, and the widows that are oppressed shall come unto the gods to seek relief, and they shall find them like Devils? to add sorrows unto their afflictions, and to make the remedy far worse than the disease, when a man shall spend more in getting his right

2 Particularly.  
Isa. 1. 23.

Ver. 12:  
Jer 5. 5.

right, then his right is worth, or when as the Prophet saith, the judgement shall be turned into wormwood; which is now with us, as it was with them, the very State of this Kingdom; for when His Majesty called a Parliament, the highest Court of Justice in our Land, I may say of it, as the Lord saith of Israel, when he looked for grapes, it brought forth wild grapes; when we expected justice, behold we found oppression and wrong, yea, such oppressions, such injustice, and such cruelty we found among these Judges and Princes of Israel, as cannot be parallel'd among the worst of Pagans; so that now indeed they have turned judgement into wormwood; which by reason of its exceeding bitterness made the French Proverb, *Fort comme aloys on absynthe*, and made the Greek comicks to call it *a'mido*, that is, *impossible*.

Dioſcorides l. 3.  
Apellus in Isa-  
gogico, *Alon*  
Judgment turned  
into worm-  
wood two  
waies,  
1 Way.

And judgement may be turned into wormwood two special waies.

Jer. 5. 9.

2 Way,

1. When it is done, as it was upon Naboth, without any colour of right, without any cause, and in the highest degree of injustice, with the greatest measure of iniquity: as when Aristides was banished out of Athens, *justus, quia justus*, and the Christians were persecuted and murdered, only *quia Christiani*; and the Bishops are now hated of many men, only because they are Bishops, that is enough, though we can find none other cause in them worthy of death, or of bonds. And this is indeed *absynthe amarus*, bitterer than Wormwood, and is done by none but by the Sons of Belial; And shall I not visit for these things?

2. When it is done as Sulpicius Gallus did with his wife, because she walked abroad without her vaile, or as the Elder Cato did often deal with offenders, and P. Aemilius did with Rutilius, inflict a punishment for a just fault, but in the highest degree of severity; for though sometimes severity may and ought to be used, *ut multitudinis furor compescatur, & atrociora flagitia puniantur*, that the fury of the wild unruly multitude may be restrained, and heinous offences, as Treasons and Rebellions, and the like intolerable sins, may by the punishment of some be prevented in others; for so we find that whole

TOWNS

Towns have been burnt to ashes, and famous Cities have been utterly destroyed for the Tumults and rebellions of un-  
 dutiful and disloyal Citizens; yet in other cases, as *M. Cicero* Lib. 19. in fine. saith in *Marcellinus*, when it was in my power either to con-  
 demn, or to absolve, *ignoscendi non puniendi quarebam causas*,  
 I did rather search out the means to save them, then look  
 after the causes to punish them; or as *Alphonsus*, being advised  
 by some of his followers, *ut ne nimium lenis erga suos esset*, that  
 he should no be too gentle towards his people, lest they might  
 bring him into contempt, answered more graciously, that he  
 was rather to take heed, *ne nimia severitas concilieret invidiam*,  
 lest too much severity should beget him hatred: so I believe  
 it is the nature of the best men to be least severe, as holding it  
 the better course to offend on the safer side, and rather merci-  
 fully to remit somewhat of the punishment that is due, than  
 rigorously to add any thing more than is just; because mercy  
 rejoiceth against judgement, and it is hardly believed that the  
 son of Severity can be a good child of the God of Clemency,  
 because as the Poet saith, — *Sola deos aequat clementia nobis*: claud.  
 And the Scripture reproveth the excess of cruelty towards the  
 greatest Enemies of Gods Church; For the Lord threatneth to  
 break the bars of *Damascus*, and to send a fire into the house  
 of *Hazael*, and to devour the palaces of *Benbadad*; and why  
 will the Lord do all this? but because they were not satisfied  
 with the subjection of the *Gileadites*, but when they had van-  
 quished them, they shewed themselves so mercileß, that to sa-  
 tisfie their wrath upon them, they thrashed them with thrashing  
 instruments of Iron: And so the Lord threatneth the *Moabites*,  
 that he would send a fire upon *Moab*, which should devour the  
 Palaces of *Kerioth*; and *Moab* should die with tumult, with  
 shouting, and with the sound of the Trumpet; and he would cut  
 off the Judge from the midst thereof and would slay all the Prin-  
 ces thereof with him: And why would the Lord do all this  
 unto the *Moabites*? but because they were not satisfied with  
 the spoils of the *Edomites*, but like mercileß wretches, tri-  
 umphing in the miseries of miserable men, they were so in-  
 raged against them, that like brut beasts, which were void of

Good men are  
 naturally clem-  
 ent.

*Excess of se-  
 verity condem-  
 ned by God.*  
*Amos 1.4,5.*

*Verf. 3.*

*Amos 2.2,3.*



2 Reg 3. 27.

all *humanity*, they burnt the *bones of the King of Edom into lime*; for it is not *acceptable* unto the Lord, that any man should *insalt* over his enemies in the day of their *destruction*, nor speak *proudly* in the *time* of their *distress*: and therefore we must examine *quo animo*, as well as *quo supplicio*, we do punish the *greatest* transgressours; because God oftentimes is offended with the *manner* of that punishment, whereof in respect of the *matter* he himself is the author.

All sins not alike, nor the same sins committed alike.

Micah. 5. 15.

Jer. 21. 7.

Deut. 19. 13,  
21  
Et vide Exch.  
8. 17, 18.

And yet, as in *judgements* and punishments you must qualify your own *Affections*, to do all without *bitterness*; so you must look to the quality of the *offendor*; for the *same* censure is not to be *imposed*, nor the same *punishment* to be inflicted on him that sinneth through *infirmity*, and upon another that opposeth *authority*, and sinneth through *obstinacy*; upon him that is *seduced* to rebellion, and upon the *seducers* and leaders of the more *simple* Rebels: for though all sins deserve punishment, yet all sins are not *alike*, neither do all commit the *same* sins alike; but some sins are more *contracted* and more *private*, and others are more *publick* and more *spreading*; and therefore far more *dangerous* than the other, because such sinners, & *peccant* & *docent* peccare: and therefore God ordereth his *judgements* according to the *offences*; sins of *infirmity* he punisheth with *pity*, and mixeth his punishments with *Clemency*, but upon *horrible* sins he layeth *terrible* punishments, and as he saith in *Micah*. *He will execute vengeance in his anger*; so when the *Jews* were grown *incorrigible*, he saith, *He will deliver them into the hand of those that seek their life, and they shall smite them with the edge of the sword, and shall not spare them, nor have pity, nor have mercy upon them*: and such a sin is *murder*, and the shedding of *innocent* blood, whereof the Lord saith, *Thine eye shall not pity him, but life shall go for life*. And such a sin is the sin of *Rebellion*, which is as the sin of *Witchcraft*, and spreadeth it self like a *Gangrene*, and infecteth many *millions* of men; and therefore the resisting of *authority* deserveth more *severity* and less *clemency*, than any sin, as you may see it in the punishment of *Corah, Dathan, and Abiram*, who in the judgement of God himself deserved



deserved no less than to be consumed with fire from Heaven, or Rebellion, how to be sent down quick to Hell; which in the judgment of *Op-tatus*, is so fearful and unparallel'd a vengeance, shewing the transcendent odiousness of rebellion, that the like cannot be found since the creation of the world: because rebelling against lawful Authority is no less than fighting against the divine Majesty; and therefore the most holy Saints of the Primitive Church, that were most innocent in all their lives, would notwithstanding suffer the most cruel death, rather than they would resist this ordinance of God; or otherwise, if they had so impudently reviled their Heathen Judges, and so rebelliously resisted their persecuting Kings, as you see many have done of late against the most gracious Princes, the Church had never canonized them for godly Martyrs, but had registred them among the most wicked Malefactors.

3. Contempt of the Priest was the last, but not the least sin whereby the Israelites lost the Lord, when they hated him that rebuked in the gate, and abhorred him that spake uprightly, that is, the Prophet or Preacher, saith *Cornelius à Lapide*; because the Jews had their Tribunals and Judgements in the gates of their Cities, as *Moses* sheweth: and therefore *Jeremy*, *Amos*, and the rest of Gods servants sate also in the Gates, as you may see \*, to rebuke the wrong Judgements, as *St. Hierom* and *Lyra* note; and to speak uprightly, that is, *Perfectum & sanctum sermonem*, a perfect and a just Judgement, as the *Septuagint* and *Symmachus* render it; and this the people hated and abhorred; which is the height of all iniquity, to reject the Prophet, and to exclude his counsel from our judgements: for as the Gout is the shame of the Physitian, because he cannot cure it, so this is the plague of the soul, and a sin that is incurable; for though a man commits many and great sins, and leads a very dissolute life; yet if he will dutifully hearken unto counsel, and patiently bear with his rebukes, there is great hope of his amendment; but as the diseased that is deadly sick, and yet like *Harpaste*, that would not be perswaded that she was blind, though she could see no more than a milstone, will not believe that he is sick, and cannot indure the sight of his Physitian,

The third sin of the Israelites.

Ver. 10.

Deut. 21. 10.

\* Jer. 17. 19.

Eldras 1. 2. c. 8.

Sinners that reject their Teachers and Pastors, are incurable.

Hof 4. 4.

runs on a pace to death without any hope of life; so the Judges that hate the Prophets company, and abhor the assistance of the Priests in their judgements, as the Israelites now did, and that sinner who doth hate his Teacher, and thuns the society of him that seeks to save his soul, have little sign of grace, and as little hope of eternal life; and therefore the Scripture describing the deadly estate of the most desperate sinners, such as with Ahab had sold themselves to work wickedness, saith, *they are like those that contend with their Priests*, of whom there is little hope and less good to be expected any waies; for is it possible that a blind man should find his way, when he beats away his Leader? Or that a child should thrive, when he bites and beats away his nurse that gives him suck? So it is impossible that they should do well, which hate the light, or that they should ever learn any good, which abhor the Teachers of all godlinefs.

Gen. de celo.  
1. 16. 22.

Job 9 9.

The Preachers  
like the Hyades.

1. Respect.

Deut. 32. 2.

2. Respect.

Geminianus tells us, that the Ministers of Gods word are like the Hyades, whereof Job speaketh;

1. Because the Hyades or Pleiades, as we translate them, are many stars, so called from their effects; the word Hyades of ſenſignifying nothing else but rain; So the Preachers pour out the showers of heavenly doctrine upon the barren ground of our souls, to make them fruitful, even as Moses saith, *My doctrine shall drop as the rain, and my speech shall distill as the dew.*

2. Because that as when the Pleiades do arise, the daies lengthen, the Sun is hotter, and the Earth produceth more plentiful fruits; so by the preaching of Gods word, the light of truth is increased, the heat of Christian love and charity is kindled, and the holy fruit of all good works is increased: Therefore if the Preachers be as the rain to make us fruitful, as the light to direct our waies, as our Fathers to instruct us, and as the Angels of God to bring us into heaven, as the Scripture testifieth that they are, then I beseech you tell me, what holy fruit, what heavenly light, or what Christian good can be in them, that despise their Teachers, and expell their fathers from their societies?

Yet

Yet this was the sin of the *Israelites*, and I fear, we cannot free our selves from it : for how have they been used since the beginning of this Parliament ? Was not he *most* cried up, that cried most against the Church and Church-men ? And men of *no* note became famous in the House by making invective speeches against the *Bishops*, and he was deemed most eloquent that was most bitter against them ; and how have they been handled ever since ? Voted out of all their means, and not any thing left them to buy them bread : *graviora morte* ; and being thus made as the filth of the world, and the off-scouring of all things unto this day, as the Apostle speaketh : they are either cast with *Joseph* into the dungeon, or driven to wander in deserts, and in mountains, and in dens and caves of the earth, being destitute, afflicted, tormented ; And I may say of some of them with *Jeremy*, they that did feed delicately are desolate in the streets, they that were clad in scarlet embrace dunghills, they sigh and seek bread, and have given their pleasant things for meat to relieve their souls. And shall I not visit for these things, saith the Lord, and shall not my soul be avenged on such a nation as this ? Yes, saith our Prophet : and for these things the *Israelites* lost the Lord : and we may fear he hath left us for the same faults.

ως περικατά-  
ματα τῶν κλέ-  
μν, πέντον  
πενήνια εὐς  
ἀππ.  
1 Cor. 4. 13.  
Heb. 11. 38.  
and 37.

Jer. 5. 9.]

Lam. 4. 5.  
& 1. 11.

2. The means or waies by which we depart from God and so lose the Lord, are very many ; I will only name unto you these three, whereby *Joseph* lost our Saviour in *Jerusalem* ;

2. The waies  
whereby God  
is lost from us.

And they are, { 1. Negligent security.  
2. Ignorant blindness.  
3. Obstinate opinion. }

1. *Joseph* went with *Christ* into the Temple, but through negligence to look after him, he went homewards without him, so the neglect to seek God, is the only way to lose God ; because as *Saint Gregory* saith, *Quem tentationis certamen superare non valuit, sepe securitas deterius fraus.*

1. Way.

2. *Joseph* knew not that *Christ* was left behind him ; and so many men know not that they are without the Lord, being like the Inhabitants of *Egypt* that reap the benefits of *Nilus*, but are ignorant of the fountain from whence it springs ; because they are ignorant of their faith and of their own most

2. Way.

desperate condition, while they have more care of the Evidence of their Lands, than they have of the assurance of their Salvation.

3. Way.

3. *Joseph* thought that *Christ* was gone before with their friends, and thereby he was deceived; so many men lose the Lord by their false persuasions; for *Arius* thought he found *Christ* when he denied his Deity; *Saint Paul* thought he did God good service when he persecuted the Saints of God; and so many men, as those seditions Preachers and Brownists about London, and many other parts of this Kingdom do think, perhaps, they teach the truth of God, when as God knoweth, they teach the people nothing else but the most desperate and damnable doctrine of devils, when they perswade them to resist the ordinance of God, which commandeth every soul to submit it self unto the higher powers, and that is the King, as *Saint Peter* testifieth; and so by these false thoughts they do utterly lose the true God, and shall finally lose themselves, unless they do speedily change their minds; and therefore as the Emperour *Antoninus* was wont to say in another case, so I say in this, *ejice opinionem; si vis salvus esse*, cast away such false opinions and believe the truth, relie not on your selves, nor on your lying Leaders, but as our Prophet saith, *Seek the Lord, and you shall live*. And so much for the causes and the waies by which we lose the Lord.

Rom. 13.

2 Pet. 2. 13.

What we  
ought to do,  
when we have  
lost God.  
Gen. 2.

Now when the Lord is lost, the only remedy that we have is to seek him; but alas beloved, is it in our power to find him, or have we any ability to seek him? Can the lost sheep find her shepherd, or could *Adam* ever seek after God, if God had not sought after him, and called him, *Adam, where art thou?* I must answer like *Athanasius* riddle, a man and no man, with a stone and no stone, kill'd a bird and no bird, that sat upon a tree and no tree; that is, an Eunuch, with a pumny killed a bat upon a fennel; so I say, it is, and it is not: for if you speak of a man unregenerate, and as yet destitute of Gods grace, he can no more seek for grace than dead *Lazarus* could raise himself out of his grave: because the Apostle affirmeth all to be, *καὶ οὗτοι νεκροὶ ὁμοιωμένοι τοῖς ἀμαρτανίοις*, dead in trespasses and sins: and  
our

Eph. 1. 3.

our Saviour saith, *Without me you can do nothing*: and Prosper Joh. 15. 5.  
callethe the grace of God, *Creatricem bonorum in nobis*, the Creator *ἡ ἀρχὴ τῶν ἀγαθῶν*  
of all the good that is in us, according to that saying of the Apo- *ἡ ἀρχὴ τῶν ἀγαθῶν*  
stle, *autē a quo omnia*, we are his workmanship, *κτίσματα τοῦ Θεοῦ*  
Ihoo, created in Christ Jesus: and you know that a creation is from *Prosper de lib.  
arbit.*  
nothing.

But when the Lord hath quickned our dead spirits, and mol-  
lified our hard hearts, then he looketh that we should not be,  
*quasi dormientes quasi non volentes*, as men asleep and negligent of  
our own good, but that we should diligently seek the way, and  
finding the same, to walk therein: for this exhortation to seek the Eph. 2. 10.  
Lord, and our Saviours invitation, to come unto him, and the like,  
do sufficiently evince, that in all Christians God worketh not  
*in lapidibus insensatis*, as in senseless stones, or in creatures  
that have no reason, as Saint Augustine speaketh, but in men  
that have a freedom of will to follow after those things which  
do pertain unto salvation; *Quia liberum arbitrium non ideo tolli-* Aug in Epist.  
*tur quia iuvatur, sed ideo iuvatur quia non tollitur*; because our *89. quæst. 2.*  
free-will is not taken away, because it is helped, but it is there-  
fore helped because it is not taken away, as the same St. Augustine  
speaketh. And Fulgentius hath the like saying, l. 2. *De veritate  
predest.*

And therefore seeing the Devil can neither forcibly compel  
us to any evil, nor violently detain us from any good, but only by  
the proposal of seducing objects, and by the subtle obscuring the  
beauty of the perfect good, to allure us unto the one, and to with-  
draw us from the other, we ought to arm our selves with a reso-  
lution to follow the counsel of the Prophet, to Seek the Lord, that  
we might live, and not die; for *Why will you die, O ye Inhabitants  
of England?*

How the devil  
enticeth us, and  
cannot compel  
us to sin.

But in this our inquisition and search after God, we ought care-  
fully to consider of these four particulars.

Four things  
to be consid-  
ered in our  
search for God.

1. To find out the cause, why he left us.
2. To go to the place, where he resideth.
3. To know the time, when he may be found.
4. To understand the manner, how we are to seek him.

For,

God.

1. To know the  
cause why God  
left us.  
Psal. 147. 14.

Job 19. 11.

Cap. 6. 4.

Josh. 7. 18.  
2 Sam 21. 1.

We have com-  
mitted the  
same sins, and  
more sins, and  
more hainous-  
ly than the Is-  
raelites did.

Verf. 19.

1. God was amongst us as in the holy place of Sinai, and then Kings with their Armies did flee, and were discomfited, and we of his household divided the spoyle; and then God sent a gracious rain upon his Inheritance, and refreshed it when it was weary, and poured his *benefits* upon us; he made *peace* in all our borders, and filled us with the flower of wheat, and he blessed us so, that we were even *envied* for our happiness; but now he hath forsaken us, and hideth his face from us, and goeth not forth with our Armies, but he hath kindled his wrath against us, and counted us as one of his enemies; he hath made his arrows drunk in our blood, and his terrors do set themselves in array against us, so that now we are a by-word among the Heathens, and our enemies laugh us to scorn.

Therefore as the good Physician first searcheth out the cause of the disease, and then prepareth a potion for the cure; and as Joshua, when God turned away from the children of Israel, and delivered them up into the hands of their Enemies, never left searching, till he had found out the accursed thing, that was the cause of their destruction; and David also, when there was a famine three years, year after year, inquired of the Lord, what should be the cause thereof; so we must inquire and search out the cause why the Lord hath overthrown all our hedges, and given us as a spoyle unto our Neighbours. And herein as Demodocus said of the Milesians, they were no fools, but they did the same things that fools did: So I say, we are no Israelites, but I fear we have committed the same sins as the Israelites did, Idolatry, injustice, and contempt of our Teachers: nay, have we not added unto these Sacrilege, Perjury, Drunkenness, Luxury, and all kind of uncleanness? Yea, have we not made injustice, and perjury, and sacrilege, and contempt of the Ministers, and rebellion against the Ordinance of God, and many other sins that formerly were but personal sins, now to become national, when they are committed, continued, and maintained by the Representatives of the whole Kingdom? And shall not my soul be avenged on such a nation as this, saith the Lord? Yes, saith our Prophet, we shall be to them that desire the day of the Lord, for it is darkness and not light, and it shall be

be as if a man did flee from a Lion, and a Bear met him: that is, to escape the *least*, and to fall into the *greater* punishment; because the *Lion* is a more noble enemy than the *Bear*, when as the Poet saith,

*Parcere prostratus scit nobilis ira Leonis.*

But the *Bear* is a most *ravenous* raging Beast, that will tear us all to pieces; so it is to escape the *Sword* and to die by *Famine*, to provide against *Famine* and to be destroyed by the *Pestilence*, which shall follow one another so long as we continue in our sins; and the *wrath* of the Lord shall not be turned away, but his hand will be stretched out still: As in *Levit. 26.* after many plagues he addeth, *I will bring seven times more plagues upon you for your sins.* And therefore if you would turn away the *wrath* of God, you must turn away from these *sins* that have provoked him to *wrath*; *Quia sublata causa tollitur effectus.* And then

Hos. 5. 12. 14.

2. If you would find the Lord, you must go to the place where he resideth; for though *Enter presenter Deus est ubique* *in* respect of his omnipotent *Essence*, the Spirit of the Lord fill all places: *If we climb up into Heaven he is there, if we go down to Hell he is there also*; and as the Schools say, he is *Supra caelos non elatus, subter terram non depressus, intra mundum non inclusus, extra mundum non exclusus*: yet in respect of his favourable presence he is not to be found in every place; for if you seek the righteous God among unrighteous men, the faithful God among lying perjurers, as the Grecians sought for Helen in Troy, when she was with Proteus in Egypt, we shall be sure to miss him; because the holy Spirit of discipline fleeth from deceit, and dwelleth not in the body that is subject unto sin; and therefore the place is to be considered where we must seek him: and that is principally

2. The place where God may be found.

How God filleth all places.

1. The Church of Christ, among the faithful. And
2. The holy Scriptures of the Prophets and Apostles.

1. As Joseph and Mary when they lost Christ, found him not in the waies among their friends and acquaintance, but in the Temple among the Doctors; so we shall find him, not in the factious confederacies of private Conventicles, but in the pub-

God is found  
1. In the Church among the faithful.



Psal 26.8.

lique assemblies of Gods *holy Church*, which is the place where his honour dwelleth; not among *Perjurers, Lyers, Rebels*, and the like, but among the *faithful*, and among those that fear the Lord; for *The Lord is with them that fear him, and put their trust in his mercy, and with such he may be found.*

Psal. 1.1.

And therefore if you would find the Lord, you must not walk in the counsel of the *ungodly*, nor stand in the way of *sinners*, nor sit in the seat of the *scornful*; you must have nothing to do with the *stool or seat of wickedness*, which imagineth mischief, and doth countenance their *wickedness* by a Law; but where you see the *righteous* gathering themselves in the name of Christ, and joyning their forces in the fear of God, there is the Lord in the midst of them, even as himself hath promised; *I will dwell in them, and walk in them, and will be their God, and they shall be my people.*

Lev. 26.12.

2 In the holy Scriptures.

2. As we may find the Lord in the *Church* of the righteous, so we may find him in the *holy Scriptures*; not in the *Turks Alcoran*, nor in the *Popes Canon*, nor in mans *Tradition*, nor in anylike *unwritten* verities, which are the *muddy inventions* of distracted brains, and the idle vanities of *seduced souls*; we send you to no such places to seek the Lord, whatsoever the malice of our adversaries saith of us; but we direct you to the *pure Word of God*, εὐαγγέλιον & ὁ λόγος αὐτοῦ, for thy *Word is truth*, and the Scriptures μαρτυροῦσίν με ἐμὸν, *testifie of me*, saith our Saviour; and therefore *Delicia mea scriptura tua*, thy Scriptures are my delights, saith *S. Augustine*; and the reason is rendered by *S. Hierom*; because they are able (as the Apostle saith) to make us wise unto salvation; and all wisdom without this is but meer foolishness; for, *Quid prodest esse peritum & perituum?* what will it boot a man to be wise unto perdition, to be subtle to play the Rebel, to be a crafty Traytor, and to go to Hell with a great deal of *wis* and learning, as *St. Augustine* speaketh?

John 17.17.

John. 5.39.

Aug. Confes.

1. 11. c. 3.

2 Tim. 3. 13.

Hieron. in ep.

ad demetriad.

Aug. quo sup.

Psal. 120. 4. 5.

Therefore though you should be constrained to dwell with *Meshec*, and to have your habitation among the tents of *Kedar*, among the *Egyptians* or *Babylonians*, among them that are enemies unto peace, as God knows how soon any of us may be

betaken by such enemies : yet if we leave them, and take the holy Scriptures, there we shall have the Lord to be our companion, though we should be shut up with *Jeremy* in the *dungeon*. But

3. For the time of seeking God, you must remember that the Prophet bids us *Seek the Lord while he may be found*; and many men seek salvation, in *medio gehenna qua operata est in medio terra*; and therefore mistaking their time they miss to find it; for God allowed us *no time*, to seek him, but the time present, during *this* life, and no other time; and you know the first Aphorism of *Hippocrates* is, that *Ars longa, vita brevis*, Art is long, and our Life is short; yea, so short, that as *Seneca* saith, *Aristotle*, *Theophrastus*, and others, quarrelled with nature for giving beasts and plants so long an age, and to man so short a time, which as the Prophet saith, is but a span long, a *dream*, a *thought*, a *nothing*; so soon passeth our time away, and we are gone. And yet it is strange to see, how men do spend that little time which they have to live, *aut nihil agendo, aut male agendo*, either in doing *nothing*, or that *evil* which is indeed far worse than nothing; for though you see no man willing to part with his money, yet you may find how *lavish* every man is of his time, which is more precious than all wealth: And *Seneca* tells us of divers men in his time, that spent every day an hour or two in the Barbers shop, to cut down those hairs that grew the night before, and were more curious of their locks than they were careful of the Common-wealth; and others worse than these, spend their time in gaming, drinking, and oppressing their poor Neighbours; and they are very loath to consider, how vainly and how wickedly they do waste their dayes: for he that hath desired with ambition, conquered with insolency, cozened with subtilty, plundered with covetousness, and mis-spent all by prodigality, must needs be afraid to review those things, which must needs make him ashamed; or if these men have so much grace to look back to see what they have mis-spent, before they have spent all, then shall you hear them say, that if they were young again, they would change their course, and Seek the Lord, that they might live, and not

3. The time when God may be found.

*Seneca de brevitate vite, c. 1.*

*Psal 90. 10.*

*Seneca de brevitate vite, c. 12.*

lose their lives in following after lying vanities; but alas that cannot be; for as *Plato* saith, *πᾶντα περὶ καὶ ἰδὲν μένει*, time and tydestay for no man, and as the Poet saith, *nec qua preterit hora redire potest*, that which is *past* cannot be recalled again; and *Seneca* saith, that the greatest Poet that ever was tells us, our *happiest* daies dopass from us *first*.

Ecclesi. 12. 1.

2 Tim. 3. 15.

And therefore I say to you *young men*, remember your *Creator* in the daies of your youth, and as *Timothy* had known the Scriptures, *αὐτοῦ βιβρίους καὶ κατασκευασθῆναι*, and was *nursed* up in the fear of the Lord, so do you; for what will it avail you to compose your *speech* according to the rules of *Lilly*, and the Rhetorick of *Cicero*, and not to have your *lives* answerable to the rules of *charity* and the precepts of the holy Scriptures? to learn out of *Aristotle* the nature of the *creatures*, and to remain ignorant of the will of the *Creator*? and to have learned that whereby you may live *richly* here for a while, and to neglect that whereby you may live *happily* hereafter for ever? And I say to you *old men* that *numquam sera est ad penitendum via*, it is never too late to repent if you can but *truly* repent; for he that requireth your *first* fruits refuseth not your last age; And I say to you all, *to day if you will hear his voice, harden not your hearts*; for *now is the time acceptable, now is the day of Salvation*; & *semper vocatis differre vocatis*.

Psal 95.

When we ought most especially to seek the Lord.

Psal 50. 15.

Mat. 11. 28.

Jonas 1. 5, 7.

Mat. 8. 25.

But though we ought at *all times* in all *places* to seek the Lord, yet there are *some times* wherein we ought more *especially* and more *earnestly* to seek after him, than at *all other times*; and those are the *times of troubles* and *adversities*, when God scourgeth us for losing him: for so God biddeth us, *call upon me in the time of trouble*; and *Christ* saith, *come unto me all you that travel and are heavy Laden*; and so the Brethren of *Joseph* sought unto God in their *troubles*, and the Mariners that transported *Jonas*, though but heathens, yet will they call every man upon his God, when the Sea was ready to swallow them up; and the Disciples being in the *like danger* came crying unto *Christ*, and said, *κύριε σῶσον ἡμᾶς, ὁππότε κινῶμεθα*, Lord save us, we perish; and they that will not seek the Lord in their

their distress will never seek him; for the Prophet speaking of the wicked, saith, *fill their faces with shame*, that they may seek thy name: and of them that will not then seek him, the Lord saith, *Why should ye be stricken any more?* as if he had said, you are now past all hope, when your afflictions cannot make you seek the Lord, but that you will revolt more and more, and prove like Pharaoh, that the more the Lord plagued him, the more he hardened his own heart.

Psal. 83. 16.

Isa. 1. 5.

Exod. c. 8, c. 9, c. 10.

And therefore seeing the Lord hath now bent his bow like an enemy, and set us as a mark for the arrow, he hath set our necks under persecution, and turned our songs into mournings, and our happy and long continued Peace into cruel Wars: though heretofore we have past our time in vanities, and have neglected to seek the Lord: yet if we have any grace, let us now seek unto the Lord, and say with the Prophet, *O Lord, wherefore dost thou forget us for ever, and forsake us so long a time? turn thou us unto thee, O Lord, and we shall be turned, renew our daies as of old.* And

Lam. 5. 23, 24.

4. For the manner how we ought to seek the Lord, it must be.

- 1. Totally with all our parts.
- 2. Carefully with all diligence.

4 The manner how we ought to seek the Lord.

1 Totally with all parts.

1 of our bodies 1 Cor. 6. 20.

1. With all our parts of body and soul, externally and internally, with outward profession, and with inward obedience. For

1. Externally we are to glorifie God in our body, that is, with our members, with bended knees, with our eyes lifted up to Heaven, and with our tongues praising God, and confessing our own sins; that God may be justified in his sayings and clear when we are judged, otherwise, as many ask and receive not, because they ask amiss, that is, *aut prater verbum aut non propter verbum*, either not according to Gods will, or not for Christ his sake: so many men do seek and find not, because they seek amiss, either too proudly or too remissly, or some way else otherwise than they ought to seek; and therefore that you may not miss to find, I beseech you mark how you may seek aright, as other godly men have done; and that is briefly.

Rom. 3. 4. James 4. 2.

Our outward seeking consisteth chiefly in three points.

Humi-

1 Humbling  
our selves.

{

1. *Humiliando corpus* : by humbling our bodies.

2. *Confitendo peccata*, confessing our sins.

3. *Orando Deum*, praying to God. For

2 Reg. 22. 11,

19

Psal. 51. 17.

2 Chron. 12. 7.

Judges 20. 16.

2 Chron. 7. 14.

1. Look upon the Saints of the former times, and see how they *humbled* themselves when they *sought* the Lord; for when *Sennacherib* sent *Rabshcchah* against *Jerusalem*, *Hezekiah* rent his *cloaths*, and covered himself with *Sackcloth*, and *went* into the *House* of the Lord. When *Josias* heard the *Curses* of the Law against the *transgressors* thereof, his *heart was tender*, saith the Text, and he *humbled* himself and rent his *cloaths*, and *wept before the Lord*; and so did *Ahab*, though but an *Hypocrite*, and the King of *Nineveh*, though but an *Heathen*, and all that sought the Lord *aright*, *humbled* themselves before the Lord: and to testify the *truenesse* of their *humiliation* they rent their *cloaths*, they put on *Sackcloth*, they besprinkled themselves with *ashes*, they went *barefoot*, and they *fasted* from all meat, & *a licitis abstinerunt, quia concupierunt illicita*. For though a beggar may be proud in his *rags*, and another may be humbled in *scarlet*, yet *quia per exteriora cognoscuntur interiora*, and our *habits* and *actions* should suit with the times and *occasions*, as we put on *wedding* garments and our *mourning* weeds, when the times do call for such: so it is not fit to come with *proud* hearts, *vain* habits, *wanton* looks, and *patched* faces, when we come *fasting* and to be *humbled* for our sins, for this is not to *humble our selves with fasting*, as the Prophet speaketh.

Psal 35. 13.

2 Confessing  
our sins.

Lam. 3. 42.

Bar. 1. 15, 16.

& c. 2. 12.

Dan 6. 5, & 8.

& Ezra. 6. 6.

2. We must *confess* our sins and acknowledge our own *unrighteousness*. We have *transgressed* and *Rebelled*, saith the Prophet *Jeremy*; and *Barnab* setteth down the form of the confession that we should make, saying, *to the Lord our God be- longeth righteousness, but to us the confusion of faces, to our Kings, and to our Princes, and to our Priests, and to our Prophets, and to our Fathers, for we have sinned before the Lord, we have done ungodly, we have dealt unrighteously in all thine Ordinances: and the Prophet Daniel maketh the very same confession; and so David, when God sent the Plague among his people, confessed his own* sins, saying, *I have sinned, and I have done wickedly: and the* reason

2 Sam. 24. 17.

reason of this is rendred by Solomon, *He that hideth his sins shall not prosper, but he that confesseth and forsaketh the same shall find mercy.* Prov. 28.13.

And therefore I do *confess* the sins of the *Clergy*, we have not discharged our duties as we ought to do; and I would say a *great* deal more of the *highest* order of our Calling, but that a *great* deal more than is *true* is said by others: for we will not *excuse* our selves: but as the Poet saith of Women.

Gen. 3.12.  
1 Sam. 15.21.

*Parcite paucorum diffundere crimen in omnes.*

Blame not all because some are lewd, so I say of the *Bishops* and *Clergy*: let every horse bear his own burthen, let them that *transgress*, if you know any such, be *severely* punished, and as their lives should be more *holy*, so let the punishment of the offenders be the more *exemplary*, and let that *Judas* that wil betray his Master have the reward of *Judas*: but as Christ cashiered not all the Apostles, because *Judas* was a Traytor, and *Peter* a denier of his Master: so should not we destroy the *Calling*, or as *Abraham* saith, destroy the *righteous with the wicked*, because some of them in your opinion may be unworthy of that calling: for this would be *culpam flagitio fugare*, to drive away sin by a greater sin, & *vertere domum*, in stead of *verrere domum*, to destroy the house, when they should but sweep the house.

And as the *Priests* so must the *People* confess their sins if they would find the Lord, for it will not serve our turn to recriminate, to do as *Adam* did, lay the fault upon the woman, or as *Saul* did, to post over his fault unto the *People*: it is not the way to find the Lord, to lay all the blame upon the *Parliament*, and to make the *Rebels* the sole causes of our miseries: for though they cannot be excused for their wickedness, yet you may be assured we suffer all this that is come upon us for our own sins, though not for the sin of *Rebellion*, yet for other odious sins, that have provoked God to stir up these *Rebels* to punish us; and as the Prophet saith, *erravimus cum patribus*, so it may be, we might, if we would confess the truth, say *erravimus cum fratribus*, we have in some sort committed the same sins with them; for sins may be commit-

Sins may be  
committed di-  
vers waies.

Pfal. 50. 8.

Rom. 1. 32.

Rev 2. 14.  
or a few things

Pfal 94. 20.  
For in all this  
I speak not of  
Popish and au-  
ricular confes-  
sion to the  
Priest.

3 Feruent  
prayers.

Num. 14. 19.

2 Chron 32.  
20.

committed divers waies, as 1. By *acting* it. 2. By *commanding* it, as *David* did *Joab* to kill *Urias*. 3. By *Counselling* how to do it, as *Balaam* did *Bala* to intangle *Israel*. 4. By *consenting* to it, as *David* speaketh, *When thou sawest a thief thou consentest unto him, and hast been partaker with the adulterer*. 5. By *delighting* to see it done, as *St. Paul* saith, *to have pleasure in them that sin*. 6. By our *silence*, conniving and not *hindering* sin to be committed, when it lyeth in our *power*, and it is our *duty* so to do; for *qui non vetat peccare cum possit, jubet*; and if any of you that are here, have or had your *hearts* at *London* in any of these waies, the *Holy Ghost* will tell you, though thou hast not denied my *faith*, when thou dwellest even where *Satans* seat is, yet *ἐγὼ Χρὶστὸς ἔλεησάμην* I have *somewhat* against thee; because thou shouldst have *nothing* to do, no compliance at all with the *school* of *wickedness*, which *frameth mischief by a Law*: and therefore *repent*, and be not ashamed to *confess* your sins to God, if you would find the Lord. And

3. We must make our *humble* and our *servent Prayer* to God, that he would *forgive* us our sins, and be *intreated* for us, and reconciled unto us for his *mercies* sake, and for his son *Iesus Christ* his sake; *Lord have mercy upon us, and forgive us our sins*, that we have sinned against thee; for this was the *practise* of all the *Saints* of God, in all their calamities, as you may see, when the *Israelites* murmured against *Moses*, and God would have *utterly* destroyed them for it, *Moses* prayed unto the Lord, and said, *Pardon I beseech thee the iniquity of this people, according to the greatness of thy mercy*; so when *Sennacherib* came against *Hiernsalem*, *Hezechiah* the King and *Isaiah* the Prophet prayed, and *cryed to heaven*: And his prayer is set down, 2 Reg. 19. 15. and when the *Moabites* and *Ammonites*, in a huge multitude, came against *Jehosaphat*, he set himself to *seek the Lord*, saith the Text, and *proclaimed a Fast* throughout all *Judah*, and made an *excellent* prayer to God, 2 Chron. 20. 6. usque ad vers. 13. which I desire you to read and *observe* it well; so *Daniel*, after he had made *confession* of the sins of the people, makes an *earnest* and most *servent Prayer* to God for the remission of their sins; so *David* saith

unto



unto God; look upon mine adversities and miseries and forgive me all my sins: and Christ biddeth us to ask, and we should have, *que ad 20. ver. Mat. 7. 7.*

And if we thus unfainedly confesse our sins, and fervently beg pardon, and constantly forsake our sins, God is faithful, (saith the Apostle) that is, faithful, because he promised, to forgive us *1 Joh. 1. 9.*

2. As we are to seek the Lord externally, with all the parts of our bodies, so we are to seek him internally, with all the faculties of our soul; and as David concludes this manner to his Son Solomon, it must be with a perfect heart, and a willing mind, for otherwise to seek the Lord with outward profession, and not with inward obedience is but meer hypocrisie, like the Religion of the Jews, that were ever handling of holy things, but without feeling, and drew near unto God with their mouths, and honoured him with their lips, when they called upon him, and prayed unto him; but removed their hearts far from him: And therefore God abhorred their devotion, and said, *I hate, I despise your feast daies, and I will not smell in your solemn assemblies, though you offer me burnt offerings, and your meat offerings, I will not accept them, neither will I regard the peace-offerings of your fat Beasts,* and as the Lord saith in *Jerem. When they fast, I will not hear their cry, and when they offer burnt offering and oblation, I will not accept them, but I will consume them by the Sword, and by the Famine, and by the Pestilence:* because this outward profession is none otherwise than a shadow that is something in show but nothing in substance, or like *Zeuxis* and *Parhasius* Pictures, whereof *Zeuxis* deceived the birds with his counterfeit grapes, and *Parhasius* deceived his fellow Painter with the Picture of a Shee.

2. With all the faculties of our souls.

1 Chro. 28. 9.

Isa. 29. 13.

Amos 5. 21. 22. & Isa. 1. 11.

Jer. 14. 12.

Outward profession what it is like.

But let not us deceive our selves with a shee or a shadow of holiness, and think that current which is but counterfeit: for we must seek the Lord with all our hearts, or otherwise, if we offer Sacrifice with *Cain*, and pray with the *Pharisee*, and fast with the *Jews* to strife and debate, or with the *Rebels* to plunder and murder, and hear as many Sermons as the pre-

Isa. 58. 4.

Luke 13. 27.

*cisest* Hypocrite, and yet forsake not our *sins*, and obey not Gods Ordinance, to submit out selves to the *higher* powers, but *Rebel* against Gods Anointed, we may with *Esau* hunt for a blessing, but catch a *curse*, and seek the Lord for *mercy*, but find him in his *justice*: when he shall say unto us, *ὅτι οὐκ ἔγνωσάντων ὑμῶν ἐμὴν βασιλείαν, ἔρχομαι ἐπὶ ὑμᾶς καὶ ποιήσω ἐν ὑμῖν ὅσα οὐκ ἐποίησα ἐν τοῖς πόλεσι τούτοις*, *I know you not whence you are, depart from me all ye that work iniquity.*

2. We are to seek the Lord most diligently

Luke 15. 8.

3. As we are to seek the Lord *totally*, with all the parts both of our bodies and of our souls; so we are to seek him, not *frigide*, coldly and carelessly, but with all *diligence*, as the woman that lost her goat lighted a candle, and swept the house, and sought diligently till she found it; and therefore St. Chrysostome writing upon these words of the Apostle, *work out your own Salvation with fear and trembling*, saith; he doth not barely use the simple word *ἐργάζεσθαι*, work it out, but he saith, *κατεργάζεσθαι*, that is, as the Father doth interpret it, *μετὰ πολλῆς σπουδῆς καὶ ἐπιμελείας*, *accurately*, *precisely*, and with a great deal of care and study; even as Saint Paul saith the twelve Tribes served God, *ἐν εὐπρέπειᾳ ψυχῆς καὶ ἡμέραν*; *instantly* (saith our Translation) *day and night*; and surely not without great cause; for as in the civil policie, *salus populi est supremus lex*, the safety of King and People is principally to be regarded; so in the life of a Christian, *hoc est unum necessarium*, this ought to be our chiefest care, to seek the Lord; for as Seneca saith of Philosophy, *sive aliquid habes, O jam Philosophare, sive nihil, hoc prius quare quam quidquam*; so much better may I say with the Prophet, whether thou hast somewhat or nothing; yet seek the Lord before thou seekest any thing.

2. The object of our seeking the Lord.

Acts 17. 28.

2. The Object of our seeking is the Lord: a Subject much farther exceeding the former, than the *Celestial* globe is larger than the Center of this earth: and therefore he might easily be found, if he were but *carefully* sought: for *Jupiter est quocunque vides* — and the Spirit of the Lord filleth all places being not far from every one of us, seeing as the Apostle saith, *in him we live, and move, and have our being*: how then can we miss to find him, without whom we cannot choose but lose our selves?

But

But such is our misery, that we seek him not; for as the swine do eat the *acorus*, yet never look up to the tree from whence they fall: so do we deal with the blessings of God: we gather them, and yet are ignorant of him, and do sacrifice with the Athenians *Ἀγνοῶν Θέα*, and therefore we thank him not, because we know him not, and we know him not, because we seek him not: but many of us seek our Lady, and not the Lord, and pray to her and offer sacrifice to the Queen of heaven, more and better than to the Lord of heaven: others seek to neither Lord nor Lady, but to their servants, (that here on earth are commonly prouder than their Masters) to the Saints and Angels: others mounting not their thought any higher than the earth, do only seek for the things of this world, *quaerenda pecunia primum*; some for riches, some for honours, and some for revenge, which is the worst some of all; and others seek knots in a bulrush, great doubts in needless points; for I will not touch on those overwise men, that seek to find out the deepest Mysteries of Gods secrets, in his absolute decrees and unsearchable waies of Election and Reprobation, and the like; but of those lighter heads, that bestow their search about things of nothing, as the Gracians did beat their brains to find out how many rowers Ulysses ship had, and whether the Iliads or the Odysseys were first written; so we must know whether the ancient Monks wore their Cloaks short like the French, or down to the heels like the Spaniards, or whether Saint Augustine wore a white garment upon his black cloaths, or a black cheimer upon a lawn surplice; and a thousand such like points and ceremonies that are like the spiders web, which will make no garment for them; or like the banquet of a sick mans dream, that will not satisfy their hungry souls, and are raised up by the Devil, to this only end, that while we seek after these fruitless things, that may hurt us much, but avail us little, that may best be spared and ought least to be disputed, we might leave off to seek the Lord, and those things that do necessarily pertain unto salvation.

What men do seek after.

How many men search for trifles.

But in *universaliibus latet error*, general things are often dark, and every one saith that he seeks the Lord, but that either

What it is to seek the Lord  
he

Ver. 14.

Psal. 37. 27.

he maketh darknes his secret place, his pavilion round about him with dark waters and thick clouds to cover him; or else dwelleth in the light that no man can attain unto it; otherwise, God forbid, that you should imagine, saith every man, that we do not seek the Lord. Therefore to take away this curtain, to unveil this glorious face, and to let you see, that few of us do seek the Lord, whatsoever we say, the Prophet tells us plainly, that to seek the Lord, is to seek good, and not evil, or, as he explaineth it further in the immediate Verse 15. it is to hate the evil and love the good, and to establish judgement in the gate; and this the Prophet David said long before, eschew evil, and do good, and dwell for evermore.

Psa. 85. 11, 12.

Besides, God is truth, and God is justice; therefore you must seek the truth, and you must do justice: for when truth shall flourish out of the earth, and righteousness, shall look down from heaven, then the Lord will shew loving kindness he will speak peace unto his people, and our Land shall give her increase; but while our Land flows with Lies, and the father of lies rewards the Liars, and spreads them abroad to uphold robberies, oppressions, and rebellions; the Lord will not speak peace unto us; because righteousness and peace have kissed each other; and therefore though we should be never so desirous of peace, and to procure peace, be contented, it should be done upon unrighteous terms, it may be with the ruine of the Church; yet it cannot be; because it is not in the power of any man, no nor of the King himself to conclude a peace, when God proclaimeth war; for as he calleth for a sword upon the Inhabitants of a Land, so it is he, and he alone, that maketh wars to cease in all the world, he breaketh the bow, and knappeth the spear in sunder, and burneth the Chariots in the fire, and without him it cannot be done; as you may see in Jer. 47. 6. And I fear (and I pray God it be but my fear) that as the wrath of God was never appeased, for the innocent blood of the Gibeonites, that Saul most unjustly spilt, untill it was revenged by blood upon the house of Saul, so the innocent blood, that hath been spilt in this Kingdom, can never be expiated, untill an atonement be made by blood; because that without blood there is no remission,  
that

None can  
make peace  
but God.  
Jer. 25. 29.  
Psal. 46. 9.

that is, of blood, unless they do with *Manasses* wipe away the streams of blood, with the streams of molt penitent tears; for he that sheddeth mans blood, that is, illegally, by man shall his blood be shed, that is, judiciously, by the Magistrate, saith God in the Old Testament; and all they that take the sword, that is, without due authority, shall perish by the sword, that is, by just authority, saith our Saviour Christ in the New Testament; and therefore if your peace may not be had with *truth* and according unto *Justice*, gird you with your swords upon your thighs, O you mighty men of valour, and let the right hand of the most highest teach you terrible things, untill as our Prophet speaketh, judgement shall run down as waters, and righteousness as a mighty stream, that is, smoothly without any manner of opposition, as *Montanus* and *Vasabius* render it: Set God and his truth alwaies before your eyes, and labour for that peace, which may stand with the peace of Conscience, and with your peace with God; or otherwise you may purchase a worldly peace at too dear a rate, it may be with the loss of your souls; when God shall say unto you, as he doth unto the Jews; Shall not I visit for these things? as if he said, you indeed for your peace and prosperities sake, for fear of danger, and in hope of rest, may be contented to wink at all these sins that have provoked me to wrath, and perhaps to sell my truth, and suffer my service to be abused, and my servants to be destroyed, that you may live in peace: but do you think that I am such an one as your selves, or that I will suffer all these things to go unrevenge? No, no, saith the Prophet, The Lord is known to execute judgement, and he will be Judge himself; he will kindle the fire, and none shall quench it.

Ver. 24.

And therefore noble and religious Gentlemen, that love your God better than the World, and his eternal honour better than your own temporal happiness, love peace and ensue it, but let it be with the truth and with justice; let the story of the worthy *Maccabees* be set before your eyes, that rather than they would change their Religion, or suffer the service of God any waies to be impaired, and their Ecclesiastical government to be in any thing changed, they sold their peace with the loss of their

their *lives*, which is their everlasting praise; and here I do profess, I do most *heartily* wish for peace, and would think myself most *happy* to see peace established, *as of old*; but rather than I should see it with the ruine of the *Church*, with a *Presbyterian* Discipline, that new-sprung out-landish weed of mans invention, and no *plant* of Gods plantation, I beseech Almighty God, that I may *beg* my bread and seek it in *desolate* places, that my *bloud* may be poured like *water* upon the ground, and the *remainder* of my years may be cut off from the Land of the Living; so much do I desire to imbrace mine *own* misery, rather than to see the Churches *infelicity*, and the service of God so much vilified. And I am confident, that all my brethren the Bishops and Prelates will say with *Jonas*, *Si propter nos hac tempestas*, if you see just cause, cast us all into the sea, so you save the Ship of *Christ*, preserve the *Church*, rent not the garment of *Christ*, devour not the *revenues* of the Clergy, and destroy not the *government* that was established by the *Apostles*, and continued to Gods *glory* and the gaining of so many *thousand* souls to *Christ*, from his *being* on earth to this *very* day; because the *dishonour* that must *infalibly* redound to God, and the *detriment* that must fall to the Church of *Christ*, by the abolishing of *Episcopacy*, troubleth us a great deal more, than any *loss* that can happen unto ourselves; for did we see the same government, with the same *power*, as it ought to be, settled on any other persons; though our selves were degraded, (how *justly* we would leave the censure unto God,) you should never hear me speak much thereof.

So you see what it is to *seek the Lord*, not his *Essence* which is *incomprehensible*, but to do his *will*, and to obey his *Commandments* which is most *acceptable* unto him, as to *love* him, to *pray* unto him, to *rely* upon him, and to *do* towards all men, that which is *just* and righteous in his sight. Or to set down all in a *word*, do as the Lord *directs* you, and you *shall live*; and that is,

1. To do your own *best endeavours* to preserve your lives.
- And yet
2. Refer the *preservation* of your lives *only* unto God.

1. In

If we alone  
be the cause of  
all this storm,  
and if our persons  
by any thing,  
that could be done  
to us, could appease  
these distractions,  
and procure the  
peace of the  
Church and  
State, do what  
you will to us.  
*Non multum  
nos morabitur.*

What we  
ought to do to  
live,

1. In the time of *peace* and prosperity, the *best* way for us to preserve our life is to *serve* God; for if you *honour your father and mother*, your daies shall *belong in the Land*, saith the Lord himself; and so the keeping of his *other* Precepts is the *preservation* of our lives. But the *blond-thirsty and deceitful man* shall not live out half his daies: and so the drunkird, the luxurious and the malicious shall by their *sins* diminish their years; because sin is that sharp *Atropos* which cutteth off the *thread* of mans life, and the great *Epitomiser* which abbreviates all things unto us; as it *wasteth* our wealth, it *destroyeth* our health; it *confineth* our liberty, it *shorteneth* our daies, and to sum all in one *Catastrophe*, it *brings* us all into our graves: when as *Trajan* said unto *Valens*, it sends *victory* unto our enemies, and *destroyeth* us sooner than our enemies; and therefore as you love your life, so you must hate your *sin*, and as the Heathens *clipped* the wings of *victory* lest it should fly away from them unto their enemies; So we must *clip* our *sins*, or else *victory* will fly unto our enemies.

1. To do our best to preserve our own lives.  
1. In the time of peace.  
Mal. 55. 23.

Niceph. l. 17. c. 3.

2. In the time of *dangers*, wars, plagues, or any other distress, we are commanded by God to do our *best* to preserve our lives; for it is not enough for us to say, *the Lord will save us*, but we must do our best to *save our selves*; So the Mariners that carried *Jonas* prayed unto their Gods, and yet rowed, their best to preserve their lives; So *Jehosaphat*, *Ezechias* and *Josias* when the *Armies* of their enemies came against them, did put their whole *trust* in Gods assistance, and rely upon his *help* for their deliverance; yet they prepared the *instruments* of War, they fortified their *Cities*, and gathered all the *strength* of men that they could make to withstand the *violence* of their Foes; and we must do the *like*, when we are in the *like danger*; for though the Scripture bids us, *cast our care upon God*; yet it bids us not to *cast away our care*, or to be without care, but to have a *care*, and the *best* care that we can take to *preserve* our lives from the danger of the enemy, to *raise* men and money, and as *Solomon* saith, to prepare the *horse for the day of battle*. And then

2. In the time of dangers.

2. To rely wholly upon God.

2. When the *horse* is prepared, and we have endeavoured



our best, we must refer our *lives* only unto God; it is not in him that *willeth*, nor in him that *runneth*, but as the Prophet saith, *salvation belongeth unto the Lord*; for it is he that giveth *victory in the battel*, and it is he that *saveth our life from destruction*; for as his *help* will not preserve us without our *care*; so all our *care* cannot save us without his *help*; but when both these go together, then we may be sure that our *care* and endeavour with his *favour* and assistance will so preserve us that we shall live.

Therefore when we *lose* and are put to the worst, we should not be *dejected*, which is the fault of too many of us, but we should say with King David, *I will yet trust in God, which is the help of my countenance and my God*; and when we *gain* and get the better of our enemies, we should not be *puffed up with pride*, and diminish the *praise* of God, who gave us the better, which is the fault of as many more, that ascribe too much unto themselves and too little to Gods goodness: but, as the Poet saith of Pompey, so much more should we say, that are Christians.

— Non me videre superbum

*Prospera fatorum, nec fractum adversa videbunt.*

Or as *Mensensis* saith of King Alfred,

*Si modo victor erat ad crastina bella pavebat,*

*Si modo victus erat ad crastina bella parabat.*

So should we do, in all fortunes go on, *eodem vultu* *tenere*, and in all our *actions* rely on God, and refer our selves wholly unto him: and doing so, we shall be sure to live.

1. Because he hath promised us, that if we thus seek him according to his will, we shall live according as we desire; and he is not as man that he should lye, nor as the Son of man that he should *change his mind*, but he is *Yea and Amen*, he is truth it self: and therefore *sicut verus est in retributione malorum, ita verax est in promissione bonorum*, as he is most certain in the punishment of the wicked, so he is as certain in his promise to the godly.

3. Reason.

2. Because he is *willing* to save us, and therefore cryeth unto us, *Why will ye dye? why will ye dye: O ye house of Israel?*  
For

*The only way to preserve Life.*

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For as I live saith the Lord, I desire not the death of a sinner; and it is worth our observation to consider how pathetically and how feelingly he speaketh to this purpose: *O that my people would have hearkened unto me, for if Israel had walked in my ways, I should soon have put down their enemies, and turned my hand against their adversaries; the haters of the Lord should have been found liars, but their time should have endured for ever.*

Psal. 81. 14, 15, 16.

3. Because he is able both to performe his promise, and to satisfy our desires: which our Prophet sheweth at large, saying, *Seek him that maketh the seven stars, and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night, that calleth for the waters of the Sea, and poureth them out upon the face of the earth:* that is, as St. Hieron. sheweth, seek him that is the Creator of all things, that is mighty to save, and able to do whatsoever he pleaseth, to strengthen the spoyled, as *Vasab.* and *Arias* say: or as *Aquila* turns it, *subidere potentiam potentium*, to scorn the strength of the mighty, and to destroy the destroyer.

3. Reason.

Fortificare debiles.

Vet. 8.

And therefore if God be *with* us, though we be *weak* and our enemies *strong*, we few and they many, yet we need not fear them: because we rely not upon our own strength, but upon the assistance of our God, *qui dividit contritionem super fortitudinem*, which casteth abundance of destructions upon the mighty, as the *Septuagint* render the words of the Prophet; and though we be *simple*, and our enemies *subtle* and crafty, full of all politique devices, to raise men and to get money, and to unite their strength by wicked *Covenants*, Oaths and Associations: yet we need not fear, because we relye not upon our own wit, but upon the wisdom of God, which can destroy the wisdom of the wise, and cast away the understanding of the prudent, and turn the counsel of *Achitophel* to his own destruction: *& non est concilium contra eum*: and therefore, O my beloved Brethren, seek the Lord, and fear not, but, as *Moses* saith, stand still, that is, constant in your resolution, for the service of your God and the King, and behold the salvation of the Lord which he will shew unto you this day, or at this time: For there is no restraint unto the Lord to save by many or by few, as both *Jonathan* and *Asa* testify.

1 Cor. 1. 19.

Prov. 21. 30.

Exod. 14. 13.

1 Sam. 14. 6.

2 Chro. 14. 11.

F

2. The

2. The promise

Justin. l. i. hist.

How ill some  
masters reward  
their servants.Val. Max. l. 9.  
c. 3.  
Curtius hist.  
l. 3.How abun-  
dantly Christ  
rewardeth his  
servants.

Mat. 10. 42.

1. The seekers  
of God shall  
live long.  
Psal 37. 2.

Psal. 91. 6.

3. They shall  
live well.  
Isa. 3. 10.

2. The promise (as I told you at first) is the best of all desires, *you shall live*; the former part was like the *toylsome* labour of the Inhabitants of *Persopolis*, when they cut the wood with their axes; but this latter is like the *feast* that *Cyrus* made unto them, when they had finished their Labours: *durus labor, sed merces dulcis*, though the labour is hard, yet the reward is sweet; and it never troubles us, to take great pains, where we shall be well paid, but to labour all night with the Apostles, and to catch nothing, *durus est his sermo*, this is a hard saying, after a hard labour; but it is not so in Gods service: for, though in following the lusts of the flesh, and the vanities of this World, *excessit medicina modum*, the reward that the Devil gives us, shall be a great deal sorer than all the pain we have taken in his service: for he deals with us; as *Alexander* did with *Clitus*, *Calisthenes* and other of his chiefest Captains; or as *Darius* did with *Eudemus*, to expose him unto death, when he forsook his own native Country, and dedicated his whole life to his command; yet in the service of Christ it is far otherwise: whatsoever a man doth for him he shall be rewarded a hundred fold, and though he gives but a cup of cold water for his sake, yet for this, *he shall not lose his reward*; And therefore this should encourage us to seek the Lord, because our reward doth so far exceed our work.

But let us consider the nature of this promise, *thou shalt live*; that is, live long, live well, and live for ever. For

1. Though the blond-thirsty and deceitful men shall not live out half their daies, and the ungodly shall be soon cut down like the grass, *gemis sub pondere tellus*, when the earth is weary to bear them on it; yet if we seek the Lord, our daies shall be long in the Land, which the Lord our God gives us, and though the pestilence, that walketh in darkness, and the arrow that flyeth in the noon day, do threaten our death at every hour, yet when a thousand shall fall besides us, and ten thousand on our right hand, it shall not come nigh us: such is the reward of serving God.

2. They shall not only live, for a miserable life is not so good as a happy death, but they shall live well and happily while they live; for surely it shall go well with the righteous, saith the Prophet, and King David saith, the Lions may want and suffer hunger, but

but they that fear the Lord shall want no manner of thing that is good, and the reason is rendred by the Apottle, because godliness hath the promise both of this life and of the life to come. And

Psal. 34: 10.

3. If we eschew evil and do good, we shall live for evermore, & gloriosum imperium sine fine dabit, and God will give us a Kingdom without ending; And therefore seeing this promise is so plentiful, it is worth our labour that we should seek the Lord.

1 Tim. 4. 8.

3. They shall live for ever.

Psal. 37: 27.

But here, it may be some will demand how doth he performe his promise? for, did not the Prophets, the Apostles, and all the Martyrs of the Primitive Church seek the Lord, and believe in Christ with all their hearts; and yet was not Zachary stoned in the Courts of the house of the Lord? Micheas killed by Joram? Amos knocked in the head with a club? Isaiah sawed in pieces by Manasses? John Baptist beheaded? St. Stephen stoned? James killed? St. Paul beheaded? St. Peter crucified? St. Thomas killed with a Javelin? St. Mark burned? and what shall I say of Simeon, Polycarpus, Justinus, Attalus, Marcella, Apollonia, and abundance more of holy Saints, whereof alii flammis exusti, some were burned, others beheaded, and all deprived of their life for seeking the Lord and confessing Christ? And for any happy life the servants of God do lead, doth not St. Paul say that all which will live godly in Christ Jesus shall suffer persecution; and afflictions do wait for them in every place? and when the ungodly flourish like a green bay tree, clothed in scarlet, and fine linnen, and fair deliciously every day; the poor Saints even in their bonds are glad to eat ashes as it were bread, and to mingle their drink with weeping?

How they that sought the Lord were used in this world.

Alii ferro perempti, alii patibulo cruciati. Euseb. Eccl. hist.

2 Tim. 3. 12.

Acts 10. 13.

Psal 37. 36.

Luke 16.

I confesse this hath been ever a sore objection that disheartened many men, and made King Davids feet well nigh to slip; but if I shall obtain your patience to stay with me a little in Gods Sanctuary, I shall soon untie this Gordian knot, or so cut it to pieces, that it can no waies be any hinderance to our progress. For

Sol.

1. Seneca proveth, that long life consisteth not in the great number of years, but in vertuous actions; and the wise man saith, an undefiled life is the old age; for God esteemeth of no

Seneca de brev. vit. vii. c. 8.

Sap.

1. All time lost  
that is not  
spent in Gods  
service.

time but what we spend in his service ; and therefore they that lived 100 years in pleasures have but lost all their time, and been as dead all that time which they lived ; and those holy Saints that were cut off in the midst of their daies, have lived longer, because they spent their whole time in Gods service ; the other lost their time, and lost their life, as Titus was wont to say, *diem perdidit*, I lost the day, wherein I did no good, and these have gained every hour. And

2. Afflictions  
not so esteemed  
by the  
Saints as they  
are by the  
worldlings.

2. Whatsoever afflictions the Saints do suffer, we must not account them so great miseries unto them, as the world takes them ; for the Philosopher tells us, that *quicquid recipitur, recipitur ad modum recipientis* ; and they esteem them not as the world doth ; but they count them, as the fatherly chastisements of Gods love, and not any arguments of Gods hatred, and as the Poet saith,

How God  
sweeteneth the  
afflictions of  
his servants.

*Una eademque manus vulnus operisque tulit.*

the same hand, which layed on their stripes will heal their sores.

1. Way.  
Tert. in apolog

1. By giving them that invincible gift of patience ; which doth more inrage their tormenting persecutors, then themselves are in suffering torments.

2. Way.  
Phil. 4. 11.

2. By filling them with true content, that is, in any estate to be contented ; which is far better than to abound with wealth, and to want this heavenly gift ; for he is most rich that desires nothing, and he is best pleased, that is never discontented. And

3. Way.  
James 1. 2.  
Rom. 8. 31.  
Ver. 37.

3. By making them to rejoyce in tribulation, and to account it all joy, when they fall into divers temptations ; a strange thing, that they should rejoyce in that which the world doth most fear ; yet such is the case of the righteous, that neither life, nor death, nor principalities, nor powers, nor any other thing shall be able to separate them from the love of God which is in Christ Jesus ; but they abound in want, they are content in Prison, they rejoyce in death, and in all things they are more than conquerours for his sake that loved them.

And therefore to conclude, let us seek the Lord and we shall live, and we shall be happy ; because he never faileth them that seek

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*seek him* ; but he will *hear* their prayers and will *help* them, so that they need *fear* neither the *scarlet* gowns, nor the *sharpest* swords, neither their *dissembling* friends, nor their *greatest* enemies ; for that God is with them in *Prison*, as with *Joseph* ; in the *Sea*, as with *Jonas* ; in the *fire*, as with the three *Children*, and in *all* places, to *preserve* them, from all *evil* here, and to *bring* them to all *happiness* hereafter, to live for ever, through *Jesus Christ* our Lord, to whom be *all* praise and dominion for ever and ever, *Amen*.

*Jehovæ Liberatori.*

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FINIS.

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